The Non-Subscribing Presbyterian.

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NOTES ON THE IRISH UNIVERSITIES BILL.

THE Bill for the establishment of a University in Dublin, having a Roman Catholic "atmosphere," and of another in Belfast, having a Presbyterian "atmosphere," has now passed the second reading. In its present draft form it represents an attempt to provide unsectarian university education for the Irish people, but there is great reason to fear that it is capable of being too readily made to serve sectarian ends. The draft Bill does not offer such safeguards as will be likely to permanently protect the undenominational principle in education, and in that respect it will fail to fulfil the aims of its promoters, unless it can be radically altered in the course of its passage through the committee stage in the House of Commons. Realising this, the General Purposes Committee of the Non-Subscribing Presbyterian Association has drawn up resolutions condemning this weakness in the Bill, and has appointed Rev. W. H. Drummond, B.A., and Rev. S. H. Mellone, M.A., D.Sc., a deputation to wait on Mr. Birrell and on some of the Members of Parliament. These gentlemen are to present the resolutions, which are given below. They are also empowered to take any steps which they think will be likely to prevent the Bill from becoming law in its present form. It is a matter of supreme importance that the great ecclesiastical organisations in Ireland should be debarred from controlling in their own interests, Universities endowed by the State.

On 14th May, a largely-attended meeting of the General Purposes Committee of the Association of Non-Subscribing Presbyterians, was held in the Central Hall, Rosemary Street, to consider the Universities Bill—the President (the Rev. W. H. Drummond, B.A.) in the chair. The report of a special subcommittee, consisting of the President; the Revs. Thomas Dunkerley, B.A.; S. H. Mellone, M.A., D.Sc.; H. J. Rossington, M.A., B.D.; and John Campbell, M.D., F.R.C.S. (Eng.), was received, and the following resolutions were passed unanimously:—

1. "That we oppose the Irish Universities Bill in its present form, because we believe that it does not con-

tain sufficient safeguards to ensure the permanent unsectarian character of the two universities in practical working."

2. "That the Special Sub-Committee be reappointed, with instructions to watch the progress of the Irish Universities Bill through Parliament, and to advocate by every means in its power the acceptance of amendments which will help to safeguard the unsectarian character of the two universities in their practical working. That the following recommendations should be pressed as matters of urgent importance:—(1) That there should be a larger number of persons elected directly by the graduates by ballot on the senate of each university. (2) That no teacher should be given an ex-officio position on boards of studies or as an examiner in the university unless he has been appointed (a) directly by the university court, or (b) by an undenominational board of whose academic competence and unsectarian character the university court has received satisfactory evidence."

SOME DIFFICULT SAYINGS OF JESUS.

III.

By Rev. H. J. Rossington, M.A., B.D.

"*And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it.*"—(St. Matthew xvi., 17-18, R.V.)

To one great section of the Christian Church, Roman Catholicism, the above words of Christ present no difficulty. They are accepted as indubitable proof that Peter was singled out by Jesus as the recipient of supreme power; that to him was granted unlimited authority as the sole representative of Christ upon earth. Nothing could be more simple and explicit than the Catholic interpretation of the passage. It is thus set forth in a recent article by a distinguished divine in Rome:—*"'The rock' is Simon, who is henceforth to be called Rock, because on him the Church is to be built. 'Thou art a rock, and upon this rock [*i.e.*, upon thee] I will build my church.' It is not the Apostles in general who are so addressed, but Simon only. Christ does not say, 'upon you,' but 'upon thee,' not 'you are' a rock, but 'thou art' a rock. It is Peter and his successors alone who are related to the Church of God, as a foundation is related to a building."

Any comment is unnecessary as this is no new claim but one put forward from early Christian times by Catholic theologians. Hence we will at once face the difficulty which it presents. If such be the real meaning of the passage the true successors of Peter have indeed a strong foundation and one deserving of the most respectful regard. If, on the other hand, we believe there are strong reasons for rejecting such an interpretation, one fact must be made perfectly plain: No prejudiced objection to Roman Catholicism must prompt our inquiry into the meaning of the passage. The desire for truth is something of far greater moment than the wish to take sides, and our primary aim is to ascertain what Jesus meant. Such an aim, therefore, suggests a two-fold inquiry: (1) Did Jesus actually say these words as we have them in the Gospel? That is to say, has the reporter or compiler of his sayings conveyed the right impression Jesus himself intended? (2) If we have before us the true text is it therefore to be interpreted in the manner emphasised by Catholics? The first of these questions is important for these reasons: We cannot always be sure that the personal interests of a writer do not colour a fact or statement he reports, although he may do this quite unconsciously and write in perfect good faith. There is also the possibility that some later hand has modified an earlier statement in the interests of later developments or conceptions. Thus one great German critic accounts for the utterance in this way: The later tendency to give precedence

*The Catholic Church: What is it? By the Right Rev. Monsignor Vaughan, in "The Hibbert Journal" for April, 1908, page 559.

to Peter and the claims made on his behalf is here placed by anticipation in the mouth of Jesus. But let us for the moment ignore such a conclusion and deal with other considerations which cast grave doubt upon the traditional interpretation of the passage :—

(1) It is utterly foreign to the Spirit of Jesus in his dealings with his disciples to give special honour or dignity to anyone of them. So far from doing this, he more than once rebukes any manifestation of feeling which favours invidious distinctions. A little later in St. Matthew, when ten of Jesus' disciples are greatly indignant because the mother of the sons of Zebedee had claimed for her sons special distinctions, Jesus not only says that her request cannot be granted, but goes on to declare that it is altogether incompatible with the spirit of true discipleship to look for or to accept any such distinctions. He says: "Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you: but whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant." (St. Matthew xx., 25-27.) In the light of this utterance, to claim spiritual overlordship for Peter, is to act more in accordance with the spirit of the Gentiles than with the spirit of true disciples of Jesus.

(2) The belief that Jesus thus marked off Peter from his fellow-disciples by granting to him a special dignity and office which they were to acknowledge and venerate in him, is incompatible with what Jesus says afterwards to Peter in the presence of his fellow-disciples. But a few verses later in the same chapter, when Peter casts doubt upon Christ's foretelling of his future death, he calls down upon himself the severest rebuke ever given to a disciple: "Get thee behind me, Satan: thou art a stumbling-block unto me: for thou mindest not the things of God, but the things of men." (St. Matthew xvi., 23.) Is it conceivable that if Jesus had in effect said of Peter to the other disciples: "This is he to whom you must look up as your chief, for I have selected him for special distinction as my sole supreme representative," he would immediately proceed in their presence to strip from him everything on which alone such respect could be founded? Is it probable that one thus openly convicted of ignoring the things of God had just before been singled out to have supreme oversight of God's affairs upon earth?

(3) We are told that after the death of Jesus his disciples recalled many of the things he had formerly said to them. That we can well believe, and such sayings would be carefully collected and treasured. But among such none would be more likely to occur to their minds when they set themselves to continue his work than the one we are considering. It would have all the binding force of a solemn command, and colour all their first endeavours to organise themselves as the successors of Christ. How strange then does it appear that the members of the Jerusalem Church act as if in complete ignorance of the fact that Peter had been explicitly set apart as Christ's supreme representative! The virtual head of the Church and the man who wields most authority at Jerusalem is James not Peter. When the latter is referred to, his name is usually coupled with that of John, as with that of one co-equal in power and dignity. Further, when the work of extending the Gospel area had begun, so far from Paul recognising in Peter the possessor of supreme power and dignity, he had "resisted him to the face, because he stood condemned." (Galatians ii., 11-12.) In a word, the early Church knows absolutely nothing of any unique dignity belonging to Peter as the one specially honoured by Christ's solemn proclamation.

Now each of the above considerations would in itself tell strongly against the Catholic claim; collectively they make it untenable. But, in addition thereto, this must also be noted: The actual words of St. Matthew will not bear the interpretation placed upon them. Christ does not say, as the writer already quoted would make it appear, "Thou art a rock, and upon this rock (*i.e.* upon Peter) I will build my Church." Grammatical considerations make "this rock" relate not to Peter but to the

thing spoken by Peter, viz., his declaration in v. 16: "Thou art the Christ, the son of the living God." In those words Peter recognises Christ as the Messiah, and the conclusion Christ draws therefrom can only be thus expressed: "Your name is Petros (a rock) and this true saying you have uttered is a rock upon which I will build my Church. It will be the foundation truth of the belief of my disciples, *i.e.*, of those who await the kingdom of heaven."

Further, we must be on our guard against reading into the word translated "Church" the significance which the traditional interpretation demands. Neither the word itself nor Christ's most natural application of it warrants that special interpretation. To think of a great ecclesiastical organisation such as the Catholic of medieval or modern times includes in his conception of a Church, and to suppose that in St. Matthew Jesus was foretelling its rise or preparing for its activity is quite alien to his thought. The very same chapter which is supposed to tell of Peter's selection as the foundation of the Church concludes with these words of Jesus: "Verily I say unto you, There be some of them that stand here, which shall in no wise taste of death till they see the Son of Man coming in his kingdom." (St. Matthew xvi., 28.) What reason then to think of an ecclesiastical system, when the speedy coming of the kingdom would make such a system abortive and unnecessary? It was the deferring of the Son of Man's coming and the logic of events which made men, long after Christ's time, begin to consolidate their affairs and look to the future. Then when they had done that, and given to the term Ecclesia ("Assembly") a distinctively sacred character which it did not at first possess, it was possible with some show of plausibility to obtain the desired interpretation. By that time, however, the primary significance of Christ's sayings was of less account than their supposed proclamation of views which the Church had come to hold, but which Jesus himself never entertained.

For the Children.

ABOUT BEAUTY.

By S. R. P. (Holywood).

A few words spoken to the Holywood Sunday-School children on "Primrose Sunday."

You all think you know what beauty is, and yet I don't believe one of you could tell me. It has puzzled many wiser people than you. The flowers are beautiful: you can all see that: but why? Because they are lovely in shape and colour and texture. Are little children as pretty as flowers? Indeed they are, and in much the same way. Not because they have their best clothes on, but because they are fresh and sweet and innocent, and have not yet spoiled themselves by worries and bad tempers, like us big people. No, it is not the clothes that do it. Haven't you seen your mothers bathing the baby, and was it not just as pretty as possible when it had no clothes on at all? It is sad to think how we spoil ourselves. Bad health does something, but bad living and bad tempers do more.

Yet we should all like to be as pretty as flowers: we should every one like to be nice to look at—even the boys, though they may pretend they don't care! So why do we choose to grow up uglier than we need?

Well, it is not so easy for us as for the flowers. God simply tells them to drink up the rain from the soil and turn their faces to the sun, and these primroses do it with all their might, and they become marvels of loveliness and sweetness.

But to us He says: Ah, no! you have hearts, you have brains: you must make your own faces. Your father and mother will give you little baby faces to start with, as soft as putty, and you must make what you can of them.

Well, we have not all the same chance to start with. Some of us are born with the beginnings of a straight nose, and some with only the beginnings of a snub: some with the makings of a good chin, and some with the makings

of no chin to speak of. It is as if some of us were given good material to work on, and some only middling, and some downright bad. We cannot much alter those things. We can't all have fine features, but we can do a good deal.

Now what sort of face is pleasant to look at? Well, a *clean* face is pleasant to look at, isn't it? and except the very tiny tots we can all manage to have that: many a nice little face I see in Holywood is spoiled by want of scrubbing. And an *honest* face is pleasant to look at. Don't you sometimes hear people say, "That's a nice boy, he has such an honest face." If you want to have an honest face you must *be* honest, for if you practise telling lies and cheating you will get a mean face, that will grow meaner and meaner as you grow older—don't you make any mistake about that.

And a *good-tempered, kindly* face is pleasant to look at. Many a time I meet a girl who has got a pretty hat, and taken great pains to do her hair nicely, and arrange her tie and blouse neatly, and yet she spoils it all by a discontented face: and I think to myself—Oh, you foolish girl! what is the use of spending so much time on your hair and your clothes, if you go about the world with a face grumpy enough to sour milk!

Then a *brave* face is pleasant to look at. So is a *thoughtful* face. So is a *cheerful* face. But we shall lose all those nice things out of our faces unless we are brave and thoughtful and cheerful. Now do you see what I mean? Few of us can keep the flowerlike prettiness of childhood, but if we try hard enough we can grow the beauty of a beautiful spirit. We must be like the flowers after all, and turn our faces to the light, the light of truth and love, the light which comes from heaven and gives a higher loveliness than even a flower can have. The better we are trying to be, the better we shall be to look at. To be really good-looking we must look good, and to look good we must *be* good, good children, good neighbours, good Christians.

You will learn to see these things as you grow older. We all have to learn to see, and to see truly is not so easy as you think. You see the beauty in flowers, but you hardly notice it in the leaves, yet the leaves are in their way as perfect as the flowers. That is because they are so common that we hardly look at them. The common things around us are full of loveliness which we scarcely notice. We ought to try to look for the beauty which lies in common things and common people, and the more we search the more we shall find.

I once read somewhere an ancient legend about Christ which shows what I mean. I don't know where it came from nor whether it is true, but it sounds as if it might be. One day, nearly two thousand years ago, a poor dead dog lay by the roadside on the way to Jerusalem. It had been there some time, and the people who passed drew aside in disgust when they saw the decaying carcase and the grinning jaws. Then, among the passers-by, came our Lord, He did not turn aside in loathing, but He looked at the poor body pitifully and only said, "How beautiful the teeth are!"

You see, the common people were struck only by the ugliness of the sight, but He saw the beauty that remained, the strong white teeth which could not decay. The story may not be true in fact, but it is one that can do us no harm to remember.

Moneyrea.—The friends of Moneyrea Congregation will be pleased to learn of the honour conferred upon one of its leading members, Mr. A. Kennedy Stewart, who has recently been appointed to the Commission of the Peace for the city of Belfast.

Ballyhalbert.—Mission Services.—The Rev. Charles Thrift of Ballyhemlin has just concluded a series of fifteen Mission Services, held on Sunday evenings, in the Orange Hall. Ballyhalbert is a village on the Co. Down coast of 378 inhabitants, engaged chiefly in the fishing, agricultural and embroidery pursuits. They have no Church in the village. The object of the effort was to preach the Unitarian gospel to the labouring classes in its simplest form. The attendance has averaged 47 at each of the services, which are now suspended for the summer months.

All Souls' Church.

BI-CENTENARY BUILDINGS.—LAYING OF FOUNDATION STONE.

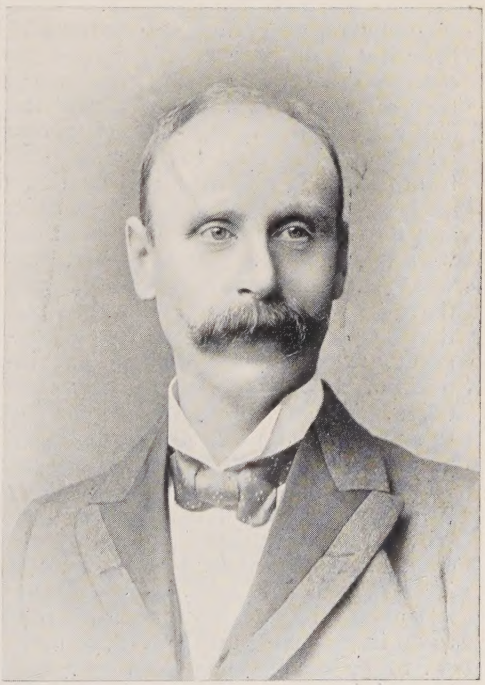
The foundation stone of a new hall in connection with All Souls' Church was laid on Saturday afternoon, May 9th, by Dr. John Campbell, F.R.C.S., Eng. The need of such a building has long been felt. Since the erection of the handsome edifice in Elmwood Avenue the various agencies associated with the congregation have had to carry on their work in a room underneath one of the aisles known as the crypt, and the accommodation here provided is totally inadequate. Nothing, however, could be done, as a heavy debt rested on the church. This financial burden has now been wiped out through two generous legacies left by the late Mr. Andrew Kirk and the late Miss Mary Smith. From the bequest of the latter a large balance remained, and the Rev. W. H. Drummond and Mr. John Montgomery, who were the executors, resolved that it should form the nucleus of a fund for the erection of a lecture hall. This was also considered a most fitting way in which to celebrate the bicentenary of the Church of the Second Congregation, which was founded in 1708.

The interesting ceremony on May 9th was very largely attended not only by the congregation but by members of other denominations. At half-past three o'clock a dedication service was held in the Church, the officiating ministers being Rev. W. H. Drummond, B.A., and Rev. H. J. Rossington, M.A., B.D. The hymns sung were those commencing "Love divine all love excelling" and "Lord of our supreme desire."

Rev. W. H. Drummond said he had been asked by the Building Committee to make a short statement in regard to the purpose of their ceremony that day. This year, 1908, was the two hundredth birthday of the Second Congregation, and they had felt that it was only right they should try to celebrate in a worthy and permanent form the position which the Second Congregation had occupied for so long a time in the religious life of their city. They proposed to commemorate their bi-centenary in two ways. They were to place in that beautiful Church, on the wall at the west window, a short statement of the

Rev. W. H. Drummond, B.A.

history of the Church, together with the names of the ten ministers who had been ministers of the congregation during that period of 200 years. He thought all the members of the congregation felt that they wanted to have that living and visible presence of their noble history and inheritance in their beautiful Church, but in addition to that they were erecting a Church Hall on the adjoining land for the purposes of the congregation. For a long time those of them who had been chiefly responsible for the work in connection with All Souls' Church had felt that they had been sadly hampered and forced to miss many opportunities because they had not adequate accommodation. They had a long narrow room underneath one of the aisles of the Church, which some of them would see presently, but that room was totally inadequate for evening meetings, and though it might look beautiful on an afternoon like that, with sunshine and flowers, if they visited it on a wet winter evening they would not envy them having to carry on their social and educational work in such accommodation. It had become absolutely necessary for the development and the expansion of the life of the congregation that they should have the opportunities which the new building would afford them. So much in justification of their erecting that hall. They might have waited a little longer had it not been for this bi-centenary year, and also for the fact that a faithful and gentle member of their congregation, who died not very long ago, made the Church she had loved for more than 60 years her residuary legatee, and after her money had been expended in paying off the balance of the church debt, there was such a substantial sum left that it seemed to justify them in going forward with that larger scheme. They hoped their building would be a home for their congregation, and especially for their young people: full of brightness and of the best kind of religious influences, and they hoped also that they would be able more frequently than



John Campbell, M.A., M.D., F.R.C.S. (Eng.)

had been possible in the past to offer hospitality to members of their other congregations in connection with their common religious interests. Lastly, they had in view that a suitable and beautiful hall in that district might meet a great public want, and when they of All Souls had no use for the hall there were members of the public who would be glad to take the hall from them. In that way they would be assisting the convenience of the public, and the public might in some financial way assist them. That, briefly, was what they contemplated doing, and that was why they had embarked upon that scheme. They asked for the sympathy, the grateful sympathy and interest of all of them in what they were doing. He hoped what they were trying to do would be for the permanent benefit and upbuilding of that congregation, which had such a long and noble history behind it, and that in building up themselves they might be building up the common religious life of their churches in Belfast. Might the blessing of God rest upon all that they had attempted to do in His name and for His sake.

At the close of the service the officiating ministers and the members of the church committee proceeded by the door at the east end of the church to the site of the new hall. Among those present were—Revs. Dr. Mellone, Thos. Dunkerley, Alfred Turner, J. A. Kelly, W. S. Smith, W. E. Mellone, W. A. Weatherall, W. Weatherall, T. Munn, and G. J. Slipper; Messrs. Joseph Nelson, M.D., Jas. Davidson (Windsor), John Greenfield, George Murray, W. J. Gilliland, James Orr, James Davidson, John Montgomery, Thos. Henderson, Francis E. Ward, Hugh Erskine, Kendrick Edwards, Adam Millin, W. J. Roche, John Vinycombe, J. F. Mulligan, Geo. Galloway, John Andrews, J. E. Barker, Robert Dickson, John MacGiffin, S. G. Erskine, and Jas. W. Kinnear.

Mr. Francis E. Ward (Honorary Secretary) announced letters of apology for non-attendance from Lord and Lady Pirrie, Lady Cowan, Lady Patterson, Principal Gordon, Right Honourable A. M. Carlisle, Misses Riddell, Messrs. James Bruce, D.L.; Richard Patterson, J.P.; S. C. Davidson, Thos. L'Estrange, James Carr, Sharman D. Neill, Samuel Magill, J.P.; Dr. Gawin Orr, Revs. E. Lockett, A. Davison, J. Worthington, J. Kennedy, M. S. Dunbar, D. Matts, Alex. Ashworth and W. Napier.

Rev. E. I Fripp sent the following telegram:—"Strong walls, good foundations, and a kindly roof, with united brotherhood and the blessing of God."

Rev. W. H. Drummond said it was now his pleasing duty on behalf of the Building Committee to ask Dr. John Campbell to lay the memorial stone of their new building. They all felt that he was the right man in the right place that afternoon. (Applause). He was a son of the manse, a very faithful member of their own congregation, and a noble friend to all the churches. (Applause).

Dr. John Campbell having been presented with a trowel and mallet by Rev. Mr. Drummond, laid the stone amid loud applause. In the course of a few remarks he expressed the great pleasure it gave him to perform that ceremony. The need of such a hall as that in connection with their church was well known to them all, and he was quite sure it would prove a great benefit to the congregation. It would also be extremely useful to members of other con-

gregations, who would no doubt be glad to avail themselves of its accommodation. (Applause.)

The trowel, which was of silver and of handsome design, was supplied by Mr. Sharman D. Neill. It bore the inscription :—

"Presented to John Campbell, M.D., F.R.C.S., Eng., on the occasion of his laying the foundation-stone of the new hall to commemorate the bi-centenary of the Second Congregation on the 9th May, 1908."

The mallet was the one used in connection with the laying of the memorial stones of the church on 26th Oct., 1895.

Rev. Dr. Mellone then offered prayer.

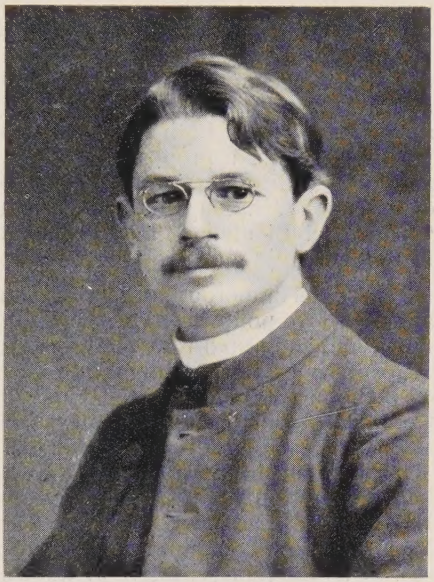
On the motion of Mr. J. F. Mulligan, seconded by Mr. John Montgomery, a hearty vote of thanks was passed to Dr. Campbell.

Rev. Thomas Dunkerley having pronounced the benediction, the ceremony concluded.

Those present were afterwards entertained to tea in the crypt.

Holywood.—The annual distribution of prizes to the pupils of the Sunday School in connection with the First Presbyterian (Non-Subscribing) Church, took place on Sunday morning, May 3rd. Unfortunately, as the day was very wet, there were not so many visitors as there otherwise would have been. Over forty pupils received prizes for regular attendance and good lessons and conduct, while May Wilson and Charlie Henderson gained special prizes for being the most regular attenders during the year. The prizes were distributed by Miss Praeger, who gave an excellent address, which was greatly appreciated by all who had the pleasure of hearing it. A special collection was taken in aid of the Sunday Schools' Cot in the Queen Street Hospital for sick children, and the pupils brought a large quantity of beautiful flowers which were sent to the same Institution.

Never bear more than one trouble at a time. Some people bear three kinds —all they have ever had, all they have now, and all they expect to have.



Rev. Eustace Thompson.

CAIRNCASTLE CONGREGATION.

The Meeting-house at Cairncastle was well filled on the morning of Thursday, April 23rd, the occasion being the ordination of Rev. Eustace Thompson to the pastorate of the Church, where for twenty-seven years the late Rev. Frederic Thomas had carried on his useful work.

Divine service was conducted by Rev. W. A. Weatherall. Rev. Alfred Turner then explained and defended the system of Presbyterian ordination, and asked Mr. Thompson the usual questions. These having been fully and satisfactorily answered, the ordination prayer was offered by Rev. W. A. Weatherall, and the members of the congregation were then invited to greet their newly-appointed minister with the "right hand of fellowship." Rev. J. A. Miskimmin, B.A., delivered the charge to the minister, and Rev. W. G. Marsden, having delivered the charge to the congregation, brought the impressive service to a close by pronouncing the benediction.

Dinner was served at three o'clock in the adjoining school-room, Mr. Campbell W. Tweed in the chair. On rising to

propose the usual sentiments, the chairman made suitable reference to the late Mr. Thomas, and expressed the heartfelt hope that the appointment they had made that day would be one of mutual and lasting benefit both to minister and people. He then proposed the sentiment of "The King," after which he called upon Mr. Magill to respond to "The Lord Lieutenant and Prosperity to Ireland."

Mr. Magill humorously disclaimed any ability to respond to that particular toast, and suggested that the hoped for "Prosperity to Ireland" might be obtained if they would close up the House of Commons for five years (laughter). He then expressed his pleasure on seeing Mr. Tweed in the chair, and referred to his long connection with the congregation. He extended a hearty welcome to Rev. Mr. Clarke (Presbyterian Church, Cairncastle), as the representative of another denomination than their own, and concluded a genial little speech with an expression of goodwill to minister and congregation.

The chairman then called on Rev. Eustace Thompson to respond to the toast of "The newly-ordained minister."

Mr. Thompson, who was warmly greeted when he rose to speak, said that he counted himself happy to be the minister of the Cairncastle congregation, and happy to be called upon to be the successor of such a man as the late Rev. Frederic Thomas. He, himself, had not known Mr. Thomas, but on every side he found that his memory was loved and honoured, and found too, a ready evidence as to the good work he had done in Cairncastle. They would look for like work from him (Mr. Thompson) and he hoped that he would be found faithful. In that beautiful spot he could not be without inspiration, for the hills would be suggestive of sublime thoughts, the sea would whisper of its mystery. He counted himself a happy man on account of the new association entered into that day, and expressed the earnest hope that he might make himself useful to them and faithful to all their interests. He would ask them to give him their help—their true sympathy and help—so that the Church might truly live, and bear its influence in the conduct of their lives.

Rev. W. G. Marsden (Moderator), responded to the sentiment of the "Presbytery of Templepatrick." He gave all good wishes to congregation and minister. He rejoiced at the work they had done that day in installing their brother minister at Cairncastle, and hoped that the congregation would take good care of him.

Rev. W. H. Drummond, B.A., who was called on to reply to "The Non-Subscribing Presbyterian Association," said that he came there that day chiefly to shew his friendship to Mr. Thompson. He thought it a little forgiving for anyone from Belfast to rejoice with them, for they had taken Mr. Thompson from Belfast where he had been doing excellent work. Still, he did rejoice with them, and would say "God speed" to them. Mr. Thompson came to them with very varied experiences behind him—he had seen life in many phases, and he (Mr. Drummond) knew something of the fine and heroic work which Mr. Thompson had done at Bermondsey. He hoped that the years' experiences would bear fruit there at Cairncastle. In the course of his speech Mr. Drummond related an interesting episode from the life of his grandfather, who, whilst walking with a friend through the streets of Larne one day in the ever memorable year of '98, was suddenly confronted with a pistol levelled at his head by a royalist trooper returned from the Antrim fight. The pistol was fired, but just in time the hand that held it was knocked up by a bystander, "else," said Mr. Drummond, "I should not have been here to-day." In conclusion, he said that all from far and near would join with him in wishing Mr. Thompson all health and prosperity.

Rev. Mr. Clarke, speaking in response to the sentiment of "Other Churches," said that he was there on account of the estimation in which he held the people of Cairncastle, and also to make the acquaintance of their new minister. He was coming to a very generous and loyal-hearted people, of whose character the speaker had had some twenty years' experience. He hoped that in Mr. Thompson the congregation had found

a worthy successor of their former minister, and that he would prove to be, in his work, a true son of Mr. Thomas, for that relationship was what his name implied. Mr. Stewart, on behalf of the congregation of Cairncastle, expressed general thanks to all who had helped in that day's proceedings.

A vote of thanks to the Chairman was moved by Rev. W. H. Drummond, and Mr. Tweed having briefly responded, the proceedings terminated.

THE FOURTH BEATITUDE.

In our religious life, it would appear that we are still largely under the influence of the Oriental mood and temper; and though day by day we are willing to live by the life of God, we are yet afraid to look upon His face lest we should die. We expect the divine life to be imprinted upon us by no effort of our own. If we are the children of God, then let God (thus we have said to ourselves) take us up Himself and teach us. Has it not been repeated to us that "it is not we who find God: it is God who finds us." Have not the churches taught that the Divine Spirit bloweth where it listeth; that God's grace comes freely and unsought? So, instead of striving to apprehend God, we have thrown ourselves back, waiting to be apprehended. We are ready to acknowledge Him, when He shall condescend to smile upon us. In the meantime we protest that our sacrifice has been offered; when our God answereth by fire, we shall know that he is God. Are we at fault if our sacrifice still lies unconsumed? What can we do if it should seem that our God is musing, or is gone aside, or is in a journey, or peradventure sleepeth, and must be awaked?

God finds us, but mostly and chiefly when we have moved to find Him. Not by leaning upon our ease, not in luxurious self-excusing, waiting to be found of His free spirit, not in the passive soul, does God reveal Himself in His glory. It is the merchant who goes seeking the goodly pearls that finds the one pearl of great price. It is those who hunger and thirst after righteousness that shall be filled.

If still we urge that sometimes, all unexpected and unsought, we have found ourselves visited by that Divine Spirit, blowing as it listed; that unexpected and unsought it has swept across us; let us remember that it is only the lower atmospheres of life that seem to be thus fitfully and casually stirred. But upward, above the stagnant zone of our daily thoughts, we might at any time raise ourselves into the belt of even air, where is always the steady breathing of the breath of God.—*From a Sermon by* Rev. J. H. Weatherall.

The Narrow Way.

Father, from our heart we pray,
Keep us in the narrow way;
That in all things it may be
The way to Thee.

Though that way be bleak and bare,
Full of trial, full of care,
Father, thou art wise and just:
In Thee we trust.

Tribulation unforeseen—
Poignant sorrow, grief as keen—
These may be our lot, but these
Are Thy decrees.

Whatsoe'er Thou dost ordain—
Sorrow, trial, loss, or pain,
Still submissive would we be:
We trust in Thee.

Nothing, Father, we implore,
But a heart to love Thee more,
Leaving unto Thee the rest—
Thy will is best.

Thus with trusting, loving heart,
Would we choose the better part;
Would we keep from day to day
The narrow way.

Frederic Thomas.

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